and corrupted, that he does not possess this conscience
feelings: both, it may be, are sadly perverted in their
yet still he possesses them in their essential form, and that by
the appointment of God, in order that they may so far punish
him, and enable him to measure the depth of his degradation.

The poet, the tragedian, and the novelist, address themselves
to these moral emotions, and seek to call them forth by the
description or exhibition of scenes in which tempted chastity
stands, suffering virtue is triumphant, and patriotism burns with
a flame all the brighter, because of the surrounding darkness
and apostasy; or, changing the scene, they would rouse indig-
nation, terror, and pity, by the pictures of powerful villany and
deceit spreading misery among the innocent and the helpless.
It is not to our present purpose to inquire whether such repre-
sentations do really strengthen the moral faculty, and refine its
sensibility; or whether they do not rather, by their vain shows,
carry us into an imaginary world, from which we return with
less ability and inclination faithfully to perform our part in the
actual world. We call attention to these phenomena for two
purposes; one is to show that there are such feelings, which can
be operated on; and the other, to guard against the idea, that
the possession of them constitutes any individual a virtuous
agent. Thousands have wept in the theatre over the trials of
suffering chastity, and have gone out to commit deeds of im-
purity, and thereby to increase the temptations to licentiousness,
and multiply the sufferings of those outcasts who yield to them.
The novel has been stained by many a tear, flowing from eyes
which never wept over the real miseries of the poor. Sterne
causing us to weep over the dead ass, and meanwhile treating
his own mother with unkindness, is only one of a thousand
instances recorded in the history of man to

demonstrate that the feelings which arise on the presentation of good or evil actions all belong to a different department of the human mind from the virtuous affections themselves. On account of not observing this distinction, multitudes have thought themselves good because they have a capacity of admiring the good. It is the grand error of not. a few of the most powerful writers in the present day to suppose that hero-worship and heroism are allied to each other ; that he who admires the hero has himself a kindred spirit. From the same cause, philosophers and ethical